

TO THE

HONOURABLE THE HOUSE OF COMMONS
Assembled in the Parliament of England.

Παροιμία ἡ πρώτη. ἡ πρώτη ἔστιν.

Honourable and Right worthy Patriots:



Give me leave I beseech you, under your name to present to the World, the humble and hearty acknowledgement we owe to Almighty God, the Kings Majesty, the Right Honourable Peeres, and you the Knights and Gentlemen, now most *sensibly* assembled in *Parliament*, for the many great and worthy things that have been done by your means for the public like good. Who have eased our backs of that illegall burden of Ship-money, Coat, Conduct-money, and other military charges, *Suppressed* all Monopolies, *Taken away* arbitrary government, the root of these evils. *Much quelled* evil Counsellours, and other malignant persons, by execution of justice on some, imprisoning others, and causing others to fly, out of the conscioussesse of their owne guiltiness. *Setled* a trienniall Parliament instead of a trienniall Visitation, and *provided* for the continuance of this,*till all our greivances are heard and redressed, and all evils be removed, which is of unspeakable consequence, because they secure a full operation of the remedy, and afford a perpetuall spring of remedies for the future. *Reduced* the High Commission Court, which in some respects (through the abuse of some, and over-ruling of others, was made too like the Spanish Inquisition, which suspended, silenced, and queted many of the most able and godly Ministers out of their livings and freeholds, and foundid many a whole family; a Court, which indeed at first was erected to suppress Papists and Popery, as the Spanish Inquisition was to curb the blasphemous Jews; but was now, as that, turned against pious Protestants; *Have* put down the Star-chamber; *Taken away* other Courts, the forges of misery, oppression and violence; *Dismounted* the Canons that were mounted to batter down Religion and the power of godlinesse together with the late cursed Oath in them; *Damned* the Oath *ex officio*, by means whereof they tortured many consciences with strange *queries* and forcing unnaturall self-accusations. *Freed* Church-wardens from a dangerous Oath. *Diminished* the immoderate power of the Councell Table. *Punished* and terrified some Ministers, and others

See the Remon-
strance, publi-
shed Dec. 19.
1641.

*A wonder of
mystery.

that were of scandalous life, or Authors of Innovations in doctrine and ceremonies. *Reduced the Fortests by good Laws to their right bounds. Reformed the inroachments and oppressions of the Starry Courts. The extortion of the Clerk of the market. The compulsion of the Subject to receive the order of Knighthood against his will, or paying fines for refusal. Recalled the banished Exiles that had undergone the ban, the chief let in the Prelats way to Rome. Settled a happy peace betwixt us and our Neighbour Nations, which the malignant Enemies of both, endeavoured to imbroile in civil wars which are grievous, yea which is worse, of Protestants against Protestants, one servant against another, and one brother against another, till both were consumed. Opened the Presse for publishing the good and profitable labours of the godly; And inhibited popish bookes and pamphlets tending to reconcile us and Rome, or rather, as the truth is, to reduce us to Rome. Order for weekly lectures. Order for banishing Romish Priests and Jesuites, the grand incendiaries in Church and state; And for securing the Papists, the professed enemies of King and Kingdome, Church and state. Removed the Bishops from voting in Parliament, and all Clergie men from temporall offices, which like a false byas in a boule, wheel'd them quite out of the way of preaching. Voted downe Deans and Prebends, which were (many of them) too like the dones which eat up the hony which the painfull Bees should live on; And since by severall Acts of both Houses, abolished the Hierarchy roote and branch; The sole seat of Antichrist as some learned men do conceive. Ordered the suppression of Innovations in all Churches and Chappels in and about the worship of God. The removing and abolishing superstitious pictures, images, crosses and other Reliques and Monuments of Idolatry and Superstition. The advancement of Gods holy word in all parts or the Kingdome. Passed other Acts also for the removing and punishing scandalous, corrupt and malignant Clergie men and blind guides; And sequestering their Benefices for the maintenance of godly and painfull Ministers, in which there hath been an happy progresse made already, whereby you have refreshed the bowels of many of us, and the soules of thousands of the people, blessed be God and you for it; against Pluralities, and Non-residency. For the due sanctification of the Sabbath, cryed down by the Popish and prelaticall party in their preaching, printing, and practise. You have Given libertie to tender consciences, burthned with unnecessary and scandalous Ceremonies,*

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nies, *Opened a way* for godly Ministers to exercise their ministry, to which God and man hath set them apart, so that many thousands may heare this joyfull sound againe in their eares, who were deprived of such blessed silver Trumpets, instead whereof they had but Rams horns, (too good a comparison for many of them) which many times sounded as terrible an alarm in their eares, as they sometimes did to them of *Iericho*. You have procured from His Royall Majesty a Monthly Fast, published by His Majesties Proclamation, in which like the New Moones Fast or Feast of Trumpets, the silver Trumpets of the word are sounded, and the sacrifice of prayer and praise are offered up unto God. Your great care for the safety and peace of the Kingdome, For the reliefe of now-gaping Ireland, For supply for our Armies, Ordinance for securing Malignants the Papists great friends, and sequestering their estates that they may not be employed against, but for the publike good.

The oath for discovering of Papists, a very necessary instrument) You have given a call to our deare brethren of Scotland, who we hope through Gods blessing, will be a great meanes of reducing publike enemies to due obedience, or justice, and setting an happy peace with truth in this and the other Kingdome. Called an Assembly of grave, learned and godly Divines, in whose good (though slow yet safe) proceedings we much rejoyce. Your endeavours to suppress erroneous opinions tending to libertanisme, which we humbly desire may be more vigorously prosecuted before it be too late. The happy concurrence of the Right Noble Peers, with the truly honourable House of Commons in their Honourable proceedings, Whose faithfulness to God, their King and Country (when many rotten and treacherous hearts have deserted the Publick Cause, their trust, and consciences) makes you so much more honourable in the eyes and hearts of all the godly and well affected in all the 3 Kingdomes, I may say in all Europe, and them more infamous to all ages. The happy and timely discovery of many grievous faults, broken by your great vigilancy and industry and the prevention of many most desperate designs against this Kingdome, so that our *Isacks* are delivered and the Rams are caught in the bush, and as the wise man saith, * The Righteous is delivered out of the trouble, and the wicked cometh in his stead. And to name no more the renewing of our Nationall Covenant, to which adde also, our late solemn league and Covenant, for which, we hope, the present and future generations will have cause to blesse God for you and

Bitt were dig-
ged for the
Righbroom gal-
lowes provided
for Mordecai's,
because they
would not bow
to Hamans,
dens of Lyons
for Daniels, be-
cause they
would not leave
praying, fiery
furnaces for the
three children,
because they
would not wor-
ship the golden
Image, dunge-
ons for Iere-
my's, because
they would
preach the tru-
th wth boldnesse.
25. Cal Feb.
23. in his Ser-
m. Pro. 11, 8.

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our Renowned Brethren of Scotland (so prudently made and commended to us by your Honorable House) to bring back againe all *Israel* to worship the Lord their God in *Ierusalem*, who were too many of them making a Captain and turning back againe into my-
 thicall *Egypt*, which Covenant gave the rise to this ensuing plaine, unpollished discourse (fitted and intended only for a country Au-
 ditory, where it is a commendation to speake in the most plain and vulgar terms) which in all humility I present unto you (worthy Patriots) not as Patrons, for if it be the truth of God, as I trust it is, he is the Patron of it and will defend it: if any error be found in it, I disclaim it, and think the work it self too slenderly performed, for
 so judicious persons as you are known to be, but only, as his hand-
 full of water to a great Prince, the widdowes mite, a little goats
 hair, as a testimony of my humble observance and thankfull acknow-
 ledgement of the unwearied labours, continuall care and zealous
 endeavours of the *Noble Peeres and your selves* (who still continue
 faithfull and cordiall with this present Parliament) for the publick
 good, as also for the particular favour of divers worthy Members
 of your House towards my selfe.

And surely if you go on with all good speed to procure and adde
 these things to all the rest, which are humbly desired, viz. To pro-
 vide for the comfortable subsistence of those godly, painefull ortho-
 dox Ministers, who lye under much discouragement and distracti-
 on through a miserable incompetency. And Provide, That Priests
 and Jesuits be quite banished the Land. And that Church Papists
 (the most dangerous enemies and underminers of Church and
 state) may be discovered by the late Oath in your ordinances for
 Sequestrations. And also all other suspected persons, And that the
 Lawes be duly executed upon Papists. That *Notorious offenders* in
 Church and Common-wealth whatsoever they be, especially wic-
 ked Counsellours and desperate opposites to the Parliament, (the
Achans that hinder the indeavours of *Joshua* and *Israel*, the great
Remora to the publike undertakings, and the great cloud that hides
 the face of God from us) be speedily tried, censured and punished
 according to the qualitie of their crimes; for what success: can be
 expected so long as the *Achans* live? That *Idolatri and Superstition*,
 especially the abominable Mass: be totally rooted out of this King-
 dome, as you have in part done, blest be God: For what peace so
 long as the whoredomes of *Jezebell* remain in this Land. That
 evil Counsellors, the raisers and fomenters of the great troubles and

* This was
 published for-
 merly with the
 Epistle, and
 now at the re-
 quest of some,
 some what al-
 tered in the E-
 pistle chiefly.
*Homo sum, er-
 rare possim, re-
 retinere esse vo-
 lo.*
 * *Ariaxerxes.*

Rom. Jezebel
 mysicall, R.
 vel. a. 20. and
 18.5.

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distempers of the Kingdom, and of the absence of His Royall Maies-
ty from His Parliament, &c. (which all good Subjects are greatly
grieved to see) to be removed from His Royall Person with the
first opportunity. *That distressed Ireland*, whose condition is very
much to be lamented, especially since the late horrid Cessation, be
speedily relieved with an ample supply, where, as here, the blood
of many thousand soules cry to Heaven for vengeance, and to you
for help against the mighty. *That the peace of the Kingdom, the
power and priviledges of Parliament, the lawfull Rights and
Liberties of the Subject be firmly settled. That considerable places
be fully secured by approved men, and so trading quickned, to the
relief of many thousands that now languish greatly under want.*
*That none may be put into the Ministry or admitted to places in
the Ministry, or in the Militia of the Kingdom, or any other places
of trust, but such as do willingly take the late solemn League and
Covenant, though some have made no conscience of violating that
solemn obligation. That the blessed work of Reformation, with
all good speed, go on and be perfected. That the Sacraments by long
good provision may be kept from being polluted by unworthy per-
sons, and all ignorant persons be for their soules good compelled to
learn the grounds of the true Protestant Religion. And that hence-
forth one pattern containing all the fundamentals of true Christi-
an Faith and Obedience were made, which would be of manifest
and good use. That your grave wisdom with the advice of the
learned and godly Divines Assembled, would be pleased with all
inconvenient speed to provide, that the people might have a sure rule
to walk by in their worship of God, according to the word of God,
that their minds may be steeled and consciences quickened to a cheer-
full obedience, which would be a great inducement to many to
joyne with us, who other wise, I feare, will hardly ever be persua-
ded, That the residue of dumb, scandalous and Malignant Clergy
men may be speedily and thorowly proceeded against, and godly
and learned orthodox men placed in their roomes. And that your
wisdom would think of some good way for the admitting of
godly and hopefull young men (who have prepared themselves and
are willing) into the Ministry. That the lawes and Ordinances a-
gainst swearing, drunkennesse, whoredom and prophanation of the
Lords day, (crying sinnes, with which the land is filled, defiled,
and under which it mourneth) be duly and strictly put in execu-
tion, by appointing and enabling speciall Officers therunto.*

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you with the reverend Assembly of Divines would with all speed hasten the work of Church Reformation in point of Government and Discipline, as well as Doctrine and worship, *That* you would go on vigorously in the prosecution of your late Solemne League and Covenant and the Ordinance of both Kingdomes, published January 20 1643 and particularly for the thorough suppression and rooting out of all Sect, Schismes and erroneous doctrines, destructive to sound doctrine and the power of godliness, and tending to libertinisme and disobedience to God and man. *That* our Armies may be quickned to be more active & follow opportunities which may be of unspeakable consequence: *That* reproachers and scorers of godliness and consciences by nick-names may be questionable and severely punished by a law: *That* you would be exceeding cautious of confiding in them about Treaties, who keep no Faith: *That* Arminianisme and Socinianisme, the enemies to free grace, and *Roman* Decaducks to bring in Popery be timely & thoroughly suppressed. *That* scandalous and Popish Magistrates that regard not the Execution of Justice, be removed, and approved just men, fearing God and having covetousnesse and unrighteousnesse, be placed in their roomes in all places. *That* Contumners of your former good Orders be severely punished: *That* and unnecessary Ale-houses and Play-houses the very nurseries of vice and randevous for all prophane wretches, be suppressed: *That* the joyne consent and happy concurrence of the Noble Peers with your House, may be still continued: Especially *that* they and you would use all possible means and speed, that His Royall Majestie may have a right understanding of your just desires and proceedings, and would with the Prince be graciously pleased to returne to His Parliament.

All which I mention not to shew you what to do, *impose* not such fully to your humble servant, but in all humility to spread before your wisdoms, what is by many thousands heartily desired & humbly craved, according as in your pious and deep wisdom, shall seem most agreeable to the rules of piety, true Christian prudence and policy, which surely will compleat the blessed work of Reformation begun, make this a most flourishing Church and State, amiable to our God, glorious to our friends, terrible to our enemies, and make you and your Posterities renowned while this is a Nation.

And because your difficulties be very many and great, therefore here a word of encouragement from him who greatly honours you and your Assembly, and whose duty it is *ex officio speciali*, to teach,

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* See my View
of the Solemne
League, p. 5.
&c.

teach, instruct, exhort, reprove, &c. The cause you are about is eminently good and of great importance, God and all good men are on your side, and though your adversaries be many, mighty and politick, yet God, your Master whose work you are about, is stronger and wiser then they all, and one *Jacob* can do more with God for you, then 400. *Edomites* can do against you. And though our enemies should prevaile yet ten times * more yet cast not off your confidence in God, but remember that when we are lowest, then are we nearest deliverance, and when our enemies are highest then are they nearest destruction. And *Honoured Worthies* you have found God going along with you, so scattering your enemies, and furthering his worke, even by their wicked plots and oppositions, that you should now greatly dishonour God and the cause, if you should suffer any thing to discourage you, or make you feare the perfecting of the long and much desired work of Reformation in its due time, only if Religion and the worship of God, and the discipline of Jesus Christ be first settled, then other evils how great soever will vanish away, till then it cannot certainly be expected.

It is true, it is not possible it should be done in a trice, the greatness and exactness of the work, the great deale of rubbish in the house of God, both wretched persons and things; and the great oppositions which great and good works meet with, must of necessity make the work long. *Wherefore*, *Noble Senators*, arme yourselves with patience and resolution, alwayes look as upon the work with one eye, so at Gods glory and the publick good and upon Gods power, wisdom, goodness, promise, and faithfullness with the other, regard not the person and face of any, but Justice, Gods glory and the Publike good, and doubt not of a desired issue in due time, which is the humble and hearty desire of him who is resolved, to his utmost power, and to the last breath (God enabling) by all means lawfull to maintain and defend the true reformed Protestant Religion, against all Popery and Popish Innovations, the Kings Majesties Person and Royall Posterity and Legall Authority, the power and Priviledges of Parliament, together with their persons in all their just and good proceedings, the lawfull Rights and Liberties of the Subjects, &c. And endeavour the Reformation of Religion, &c. according to our late solemn league and Covenant against the enemies of God, the King and State, and shall till death remain,

Your daily Oratour at the Throne of Grace,
THO: MOORE.



THE Nationall Covenant.

DEUT. 29. 9.

Keep therefore the words of this Covenant, and do them, that ye may prosper in all that ye do.



These words of *Moses* from God, to the people of *Israel*, contain a further reason of the exhortation delivered in the former Chapter, of performing Obedience to Gods Commandments; which Reason or Argument is two-fold; First, From the consideration of Gods great and wonderfull mercies and benefits vouchsafed unto them, in their deliverance out of *Aegypt*, ver. 2. 3. 4. In their Journey in the Wildernesse, v. 5, 6. and in the confines of the promised Land, v. 7. 8. Secondly, from their Faith given, or promise of Obedience made unto God, intimated in the word, Covenant, in this verse: Upon these two Grounds, Gods goodnesse to them, and their promise to him, *Moses* doth in this Chapter presse them to Obedience in these words,

Keep therefore the words of this Covenant, and do them,

The words of this Covenant, is the Articles and Conditions which the people were, by vertue of this Covenant, bound to perform unto God. This Covenant, that is, That Covenant which the people of *Israel*, by Gods appointment, made with God in the Land of *Moab*, vers. 1. which is there said to be another Covenant, beside, or differing from that which he made with them in *Horeb*, on Mount *Sinai*, where the Covenant was given,

Exod. 20. not in substance (for so it is the same with that) but in respect of the persons with whom, even all those of *Israel* who were then unborn or unfit to enter into Covenant with God, *v. 14, 15.* And 2. In respect of the place, this being neer the border of *Canaan*, in the Country on the out-side of *Jordan*. And thirdly, In respect of the manner of revealing Christ, who is in this more clearly revealed then on Mount *Sinai*.

The Propositions, or Points of Doctrine naturally arising from these words, are two, viz.

Doctr.

1. That a Covenant, once made, must be faithfully observed. Or, Covenanters must keep touch with God.

2. That this is the way to prosper: Or, Obedience is the way to true Prosperity.

The former onely is that which here I intend to insist upon, and shall include the other in the motives to this point: In handling of which, the Rules of Method do require that I do shew you, before I come to Application,

1. What a Covenant is, and the bindes of it.
2. What it is to keep Covenant with God.
3. How it must be observed.
4. The proof and grounds of this Duty.

1.

For the first. A Covenant (to speak of it to the present purpose) is a solemn promise; whereby a man doth engage himself to God, to perform all that Obedience unto God required in his Word, by strength from Jesus Christ.

1. I call it a promise, Because the party Covenanting, doth promise unto God Obedience.

2. I call it a solemn promise, Because it is ordinarily made with some outward solemnity: Of this outward solemnity (which is for the greater ratification of it) we finde divers forms in the sacred Scripture; Sometimes by Sacrifice, as a Seal of the Covenant with God, so *Psal. 50. 5.* Sometimes with subscribing of hands, as *Isai. 44. 5.* Sometimes by sealing it also, as *Nehem. 9. 38.* Sometimes by an Oath, as in this Chapter, *vers. 12.* and *2 Chron. 15. 12. 15.* Sometimes with an Oath and a Curse, so *Nehem. 10. 29.* All formes binde firmly, only some in a greater degree, and lay a stronger tye upon the soul, then some others do, So that to break either, must be dishonest and damnable.

3. It

3. It was added, *whereby a man doth engage himself to God*, for it lays a strong band and engagement on the soul, you have the phrase, *Jere. 30. 21. Who is this that engaged his heart to approach unto me, saith the Lord.*

4. *To perform unto God* (viz. in respect of sincere endeavour) *all the obedience which God in his Word requireth of him*; for otherwise, it is as good as nothing, to binde our selves to obey God in somethings, and in othersome, to take liberty to our selves, to transgresse at our pleasure, It is universall obedience that God requireth, *Deut. 5. 33.*

5. Lastly, It was added in the description, *By strength from Christ, or in the name of Christ, &c.* All our ability is from him, and without him we can do nothing, that is, truly good and acceptable unto God, *John 15. 5.*

Now there is a double Covenant, Personall, and Nationall, *Personall* is that which is presupposed and sealed in Baptism, and renewed in the Lords Supper. The Articles whereof, are these two; 1. Faith in God through our Lord Jesus Christ; And 2. Obedience to his Commandments (the summe of which, is contained in the Decalogue, or ten Commandments) as a fruit of that our Faith in God. *Nationall* is, when a whole Nation, at least the generality, do thus engage themselves to the Lord, and such is the Protestation lately taken. Thus much of the first thing propounded, now of

The second, What it is to keep Covenant, and wherein it consists.

To keep Covenant with God, is to embrace and observe his Commandments, and that must be done inwardly and outwardly, and so by the whole Man.

Inwardly, the Covenant is laid hold on, and observed.

1. *In the minde, by knowing, and believing them.*

First, By knowing the minde and will of God, and what he requires of us in his Word, which is the Book of the Covenant, *Exod. 24. 7.* containing the Articles or Conditions of the Covenant on both sides, what we must expect from God, and what we must perform unto him, which are propounded by *Moses* the Mediatour, and assented to by the people, *Exod. 19.* and a Copy of them fair Written delivered to the people, *Exod. 20.*

Secondly, By Faith beleeving his Word, resting on his promises; For though Faith (being an affiance or fiduciall resting on the promise of life) be an act of the will and heart, as well as of the minde; yet I place it here, because it hath its originall the assent, in the minde, understanding and giving assent to the promise, as true and good.

2. *In the memory it consists*, by retaining in minde, what the Lord requires of us, and what we must perform unto him; for we cannot keep our Covenant with God, unlesse we both know, remember, and bear in minde, the Articles and Conditions which we are to observe.

3. *In our wills by imbracing of his Covenant*; that is, freely, willingly, and heartily, making choice of God to be our God in Christ, our Father, and Sovereign Lord; and imbracing these Conditions, upon which he is pleased to accept of us, to be his peculiar people; and which we engage our selves to observe, and to our power, perform unto him, as most holy, just, and good, not only good and right in themselves, but good to us also, and all those that in conscience do observe them, *Rom. 7. 12.*

4. *In our affections*, we lay hold on the Covenant, and keep it, when we do not onely assent to the conditions of the Covenant, embrace them, and resolve to observe them to our power, but do it out of love to the Commandment, joying and rejoycing in this Covenant with the Prophet, *Jer. 15. 16. delighting in it, fearing to break it, caring to observe it according to our promise and bounden duty.* Thus we must embrace and keep the Covenant in our inward man, *viz.* In the mind, by knowing and believing it; in our memory, by retaining it, and meditating on it; in our wills, by embracing the conditions of it, freely and willingly, as just and good; and in our affections, by loving, joying, delighting in it, &c.

Outwardly also, By obeying his Commandments by a hearty endeavour, in the whole course of our lives to observe and do them, *Nobem. 10. 39. They clave to their brethren, their Nobles (as if you should say, The Parliament-men) — to walk in Gods Law — and to observe and do all the Commandments of the Lord, and his Judgements and his Statutes.* This is the second.

Thirdly, How we must keep Covenant with God; for the manner and

and extent of our Obedience, viz. 1. *Willingly and heartily*, do every duty, every service we do unto God from the heart, with a ready mind, as unto the Lord, as *Josiah* did, who made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, and his Testimonies, and his Statutes, with all his heart, and with all his soul, 2 Chron. 34. 31. It is certain, That in every good action there is *tantum bonitatis, quantum voluntatis*, so much goodnesse as there is willingnesse and hearty affection; therefore it is, that in every service God calls for the heart, Prov. 23. 26. *My sonne, give me thine heart*, without which, all our services are but hypocriticall, and the most plentifull expressions of Obedience little regarded by the Almighty, *God is a spirit*, and therefore looks on the spirits of men, and will be worshipped in spirit and truth, Job. 4. 24.

2. *Universally*, In all things, as well in one thing, as in another; we may not observe some things, and omit others at our pleasure, for any worldly profits, p eierment, or other respect whatsoever. Deut. 5. 32, 33. *Ye shall observe to do as the Lord your God hath commanded you, You shall not turn aside, to the right hand or to the left, Ye shall walk in all the wayes which the Lord your God hath commanded you, that ye may live.* &c.

3. *Constantly*, Alwayes: To this we are exhorted, encouraged, commanded, Rev. 2. 10. *Be thou faithfull to the death, and I will give thee a Crown of life.* Gal. 6. 9. *Be not weary of well-doing; to begin well, and afterward to fall off again, is fearfull; what is it else but to return with the dog to his vomit, and with the Swine to the wallowing in the mire: better for such a man that he had never known the way of righteounesse, then after he hath known it, to turn from the holy Commandment delivered unto him.* 2 Pet. 2. 21, 22. *Better it is that thou shouldst not vow (he there speaks of things Arbitrary, and not such as are commanded and necessary) then that thou shouldst vow, and not pay it.* This for the Manner. Now

Fourthly, come we to the Grounds and Reasons why we must, having once entred into Covenant with God, be carefull constantly to observe and keep it: And they are these, and the like:

1. *The Commandment of God*, which is very clear and full in the Text; See also Ier. 11. 6. *Hear ye the words of this Covenant, and*

do them. *Deut. 4. 23* Saith *Moses* to *Israel* from *God*, Take heed to your selves, lest ye forget the Covenant of the Lord your God, which he hath made with you. *Psal. 50. 15.* Pay thy vows unto the most high. *Eccles. 5. 4.* When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. In these two last places it is spoken chiefly, if not onely, of vows made of things voluntary and Arbitrary, that was in the power of him that voweth, before he vowed, to vow or not vow them unto the Lord; yet being once vowed, the vow must be kept: And if this binde in things Arbitrary, how much more in things necessary, and otherwise commanded? Also full to this purpose is that, *Deut. 4. 6, 40.* and *5. 1, 2, 32, 33* and *6. 1.* and in very many other places,

Now we all ought to make conscience of the command of God, and carefully to observe and do it, in respect of our relation unto him, and dependance upon him, both *essendo*, & *operando*, in our being, actions, and well being; which is wholly on him: He gave us a Being, when we had none; continueth that being, and the comforts of it, we do enjoy; and redeemed us, when we were worse then nothing, undone and lost for ever.

* Quia jam vovisti, jam te adstringisti, a iud tibi facere non licet. *Aug. in Ep. ad Armin.*

2. We should keep Covenant with God, because of that solemn bond and tie that lieth upon our souls; whereby we have engaged our selves to God, to be his, and onely his for ever, to fear him and serve him for ever, *Numb. 30. 2.* If a man vow a vow unto the Lord, or swear an oath to binde his soul with a bond, every oath, every vow bindes the soul, layes a strong bond or engagement on it. If it be but a mans Covenant, no man may disannull it, saith the Apostle, *Gal. 3. 15.* viz. By reason of the strong bond or tie it layeth on the soul: How much greater, think you, is the tie and engagement which the Covenant of God layeth on the soul?

3. We must keep Covenant with God, that we may be like unto God, as we are exhorted to be, *Ephes. 5. 1.* as in all other things, so in this we must strive to imitate and follow God, to be like unto him: Now concerning God we reade, That he is faithfull in keeping Covenant with us, *Deut. 7. 9* The Lord thy God is the faithfull God, that keepeth Covenant and mercy with them that love him, and keep his Commandments. *Psal. 111. 5.* He is ever mindefull of his Covenant; as he promises, *Hos. 2. 19, 20.* I will betroth thee unto me for ever, &c.

Therefore

Therefore since God is faithfull in keeping Covenant with us, we must be faithfull in keeping Covenant with God, that we may be (as our duty is) like unto our heavenly Father, and thereby may approve our selves to be the children of God.

4. For this end we enter into Covenant with God at Baptism, renew it at the Lords Supper, and some other times, that we might keep his Statutes, Judgements, and Commandments. God requires this, and we use it chiefly, as a help to further uain our Obedience to God: we are all naturally very Backward, and apt to take any occasion to neglect our duty of obedience to God, and therefore do promise and bind our selves, thereby to help and further us in our duty, as we use to binde men, to bring them into bond, who are apt to break promise: If we be to deal with an unfaithfull person that is liketo play fast and loose, to deny his promise, and flie from his word, we use to ger him into bonds, and then we think all is sure enough.

5. Breach of Covenant God accounts a great sinne, and will severely punish it, therefore we should keep Covenant with God.

1. He accounts breach of Covenant a great sin, though it be of covenant only betwixt man and man, and reckoneth it among the great sins of the Gentiles, That they were Covenant-breakers, Rom. 1. 31. Psal. 55. 20. 2 Tim. 3. 3. what is it then to break Covenant with God?

2. And as God accounts it a great sin, so he will severely punish it. So he threatned, Gen. 17. 14. The uncircumcised man-child, whose flesh in his forehead is not circumcised, that soul shall be cut off from his people: mark the reason, He hath broken my Covenant, saith God. Levit. 26. 15, 16, 17. Saith God, If ye shall despise my Statutes — so that ye will not do a My Commandments, but that ye break my Covenant, I will even appoint over you terror, consumption, and the burning Ague — And I will set my face against you, and ye shall be slain by your enemies — Ezek. 17. 15, 16. saith God of Zedekiah, Shall he prosper? Shall he escape that doth such things? Or shall he break the Covenant, and be delivered? As I live, saith the Lord God, Surely in the place where the King dwelleth that made him king, whose Oath he despised, and whose Covenant he brake, even with him, in the midst of Babylon shall he die: A grievous curse is threatned against this sin. Jer. 11. 2, 3. Hear ye the words of this Covenant — Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this Covenant; yea, many curses, Deut. 29. 20, 21-25. The Lord will not spare him, but when the anger of the Lord, and his jealousy shall smoke against that man; and all the curses that are written in this book,

book, shall lie upon him, and the Lord shall blot out his name from under heaven; and the Lord shall separate him to evil, out of all the Tribes of Israel; according to all the curses of the Covenant that are written in this book of the Law—Mark the grand reason of all this fierce anger of the Lord against such, vers. 25. *Because they have forsaken the Covenant of the Lord God of their fathers.*

For breaking of Covenant, God caused *Achan* and all his to be stoned and burnt in the fire, *Iosh. 7. 11. 15.* and all Israel suffered with him; they could not stand before their enemies, but were routed and smitten before them. For this very thing, *Sauls* breaking the Covenant made with the *Gibionites*, though long before his time, God punished all Israel with three yeers famine; and in the end, with the death of seven of *Sauls* sons, *2 Sam. 21.* therefore also God rent the Kingdom from *Solomon*, and gave ten Tribes to his servant *Ieroboam*, *1 King. 11. 11.*

All these things give weight to this duty, and the point in hand. Thus we have seen it opened what a Covenant is, what it is to keep it, and how: Also the point or duty clearly proved, That a Covenant once made may not be broken, but must be carefully kept. Thus of a Covenant in generall:

Now (with the good leave of the great Assembly) I will here take occasion to speak something concerning our Nationall Covenant, Vow, or Protestation in particular: And here I will first set down the Protestation, prudently commended to us by the Honorable House, in these words;

IA. B. Do in the presence of Almighty God, promise, vow, and protest, to maintain and defend, as far as lawfully I may, with my life, power, and estate, the true reformed Protestant Religion expressed in the Doctrine of the Church of England, against all Popery and popish Innovations within this Realm, contrary to the same Doctrine: And according to the duty of my Allegiance, His Majesties Royall Person, Honour, and Estate: As also the Power and Priviledges of Parliaments; the lawfull Rights and Liberties of the Subjects, and every person that maketh this Protestation, in whatsoever he shall do in the lawfull pursuance of the same. And to my power, and as far as lawfully I may, I will oppose, and by all good wayes and means endeavour to bring to condigne punishment all such as shall either by force, practice, counsels, plots, conspiracies, or otherwise, do any thing to the contrary, of any thing in this present Protestation contained. And further that I shall in all just and honorable wayes endeavour to preserve the union and peace betwixt the three Kingdoms of England, Scotland, and Ireland; And neither for hope, fear, nor other respect, shall relinquish this Promise, Vow and Protestation.

Touching this Nationall Covenant or Protestation, we may here observe and consider,

1. What we here promise, and vow to maintaine, and so what we here renounce.
2. What it is to maintaine and defend the true Protestant Religion.
3. Why& for what ends, we entred into this Protestation.
4. How far this promise and Protestation doth bind us.

First, *What we here promise, vow and protest, viz. divers things, which I conceive are in number 7. And the*

First, is to maintaine and defend with our lives, power and estate, The true Reformed Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery and Popish Innovations, within this Realme, contrary to the same Doctrine. I will not set downe the principall Doctrines of the true reformed Protestant Religion, and the Anti-Protestant or Popish Doctrines and Innovations, which we here protest against.

See M Ley his
book entituled,
*A comparison
betwixt the late
Oath,&c.*

I will only set downe some Arguments and Reasons, why we should with our lives, power and estates, maintaine and defend the true reformed Protestant Religion in the generall, and consequently, every particular branch and part of it against all Popery and Popish Innovations, and every part and parcell of Popery, and they are these:

1. Because God hath commanded it, and every one ought to make conscience of the commands of God, and to his uttermost power observe and keep them, JVD II v.3. It was needfull for me to write unto you, and exhort you, that ye should earnestly contend for the faith, viz. the Doctrine of faith, which was once delivered unto the Saints: Not only contend, but contend earnestly, with all vehemency and intention of spirit, with all our might. To this purpose also is that of the Apostle to Timothy, 2 Tim. I. 13. Hold fast the forme of sound words which thou hast heard of me, and 1 Cor. 16. 13. Stand fast in the faith, that is, both in the doctrine and grace of faith. And no lesse is pressed on us, Levit. 18. 4. 5. Deut. 4. 40. and 5. 32, 33. and 6. 3. 17. and in very many other places. Ye shall keep my statutes, my iudgements, my ordinances, and commandements. And if we cannot without drawing
C
guilt

guilt on our soules breake the lawfull, just and good commands of superiours, how much lesse may we breake the righteous lawes of God.

2. *Our eternall salvation is built upon this.* There is no other Religion, no other way or meanes in the world by which we can be saved, *Acts 4.12. 1 Cor. 15.2.* By which also ye are saved if ye keep in memory (or hold fast) what I preached unto you. If we deny, renounce, or forsake this, never looke to goe to Heaven, never hope to see the face of God with joy.

3. *Gods glory is greatly promoted and advanced hereby,* as by the denyall of the true faith or Religion, he is greatly dishonoured, it confirms others in their idolatrous, false or superstitious wayes, and opens the mouths of the adversaries and wicked men to speake evill of, and blaspheme the truth and good wayes of God.

4. *The true reformed Protestant Religion is the badge of the true Christian,* and true servants of God, their *Liberty and Cynosse* whereby they are distinguished from all Idolaters, Pagans, Mahumetans, Papists and Jewes that still cleave to the Mosaicall Rights, long since abolished by Christ: Yea, by the sincere embracing and profession hereof, the true Christians and servants of God are distinguished from all hypocrites.

5. *The Gospell* (upon which the true reformed Protestant Religion, which we professe, and is established as the publick doctrine of this Church of *England*, is undoubtedly built) *was confirmed by many miracles from Heaven,* and truly divine. Look throughout the whole Book of God, and see how many divine Ratifications there have been of the Gospell, and consequently of the true Religion, which we doe now publickly, through Gods great mercy, professe: It is the same with that of the Apostles and people of God in those first primitive times, and which our blessed Saviour himselve taught, professed and sealed with his blood, and this should be a great inducement to us to embrace, maintain and defend it to the death.

6. *This hath been recommended to us by the blood of all the Martyrs,* of our blessed Saviour himselve, of his Apostles and Disciples, they all suffered for this, they loved not their lives unto the death, they willingly suffered the losse of all for and in the de-

fence

face of it, and sealed it with their blood, stucke to it to the death, and so recommended it to us as a most precious jewell and rich treasure, much better then life it selfe, and surely this should much animate us to stick close to our Religion, the true Reformed Protestant Religion to the death, seeing we have so many thousands, yea hundred thousands that have dyed in the defence and cause of it.

7. *This hath hitherto and will ever preserve us.* As it is our Religion for which we are maligned, hated and plotted against by the Papists and other Adversaries of the truth; so it is that (or rather God, because of that) that hath hitherto preserved us in spite of all the Devils in Hell, and wicked men on earth, and all their hell-bred desperate plots and malignant designs against it and us, that we have been and still are preserved, to the admiration even of the enemies themselves. And this will ever preserve and protect us if we stick close unto it, we have Gods word for it, *Rev. 3. 10.* *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the earth, to try them that dwell upon the earth.* And if we deny or forsake this, never looke to prosper, the promises even of temporall blessings are made on this condition, that we stick close to it. See *Deut. 5. 32, 33.* and *6. 17.* and Chap. 28. *Lev. 1. 3.*

So that if either we regard the command of God, or the glory of God, or our owne temporall or eternall good of soule or body, we must maintain the true Reformed Protestant Religion against all Popery and Popish Innovations, we must stick close to it, and maintaine our Religion, unless we will lose soule, body, our estates, and all, at least the true comfort of all.

And what doe we protest against? is it not Popery and Antichristianisme, a doctrine containing many positions blasphemous against God and Jesus Christ, and destructive to all Christian Magistrates, Kingdomes & Common-wealths; a Doctrine (to use the words of learned Master *Bolton* in his Sermon preached at *Pauls Crosse*) most false and accursed from Heaven, and is ever attended with this inseparable curse, that it will plague the Kingdom that nourisheth it, and pay it home at length with a wretchedness, except some right, round and resolute course be taken in

the meane time to root it out. as in conscience, policy, reason and Religion it ought to be, which if once effected, would cut the thread of the Papists hopes for ever, making a party or faction here, cut the throat of all plots against the Kings person, crush the Popes heart for any probability or possibility of ever re-establishing, or erecting his accursed tyranny in this Island again, and preventing such most bloudy, barbarous, and unheard of usage (or butchery rather) as there hath been of late, and still is in Ireland.

Secondly, *We promise, vow and protest with our lives, power and estates, to maintaine and defend (as we are by our Allegiance bound) his Majesties Royall Person, Honour and Estate, Rom. 13. 1, 2.* And there is great reason for it. Of each severally.

1. *His Royall Person*; because as the Jewes said of *Josiah*, *he is the breath of our nostrils, under whose shadow we shall be preserved alive, Lam 4. 20.* We are all bound by the sixth Commandement to preserve, as our owne person, so the person of our Neighbour, though our inferiour, much more his who is our Sovereigne, and the Lords anointed, who is worth ten thousand of us, as the people said of *King David*, *2 Sam. 18. 3.* *Quis tibi* the chiefe pillar of the Common-wealth.

2. *His Honour, dignity and Majesty*, that it may have it's due respect, esteeme and reverence which belongs to it, *1 Pet. 2. 17. Feare God, honour the King*, and that both inwardly reverencing him in the heart, *Eccles. 10. 20.* and outwardly in speech, gesture and action, as *Nathan* and *Bathsheba* did *Salomon*, *1 King. 1. 23, 31.* We ought by the sixth Commandement to maintaine the good esteeme and dignity of our Neighbour by all good and lawfull meanes, much more the Kings.

3. *His Estate*, i.e. his just and lawfull revenue or maintenance. The Apostle saith, *1 Tim. 5. 17. that they that rule well are worthy of double honour, i.e. honour of maintenance as well as of esteeme and reverence*, much more he who is *custos utriusq. tabule*, the Father of the Common-wealth, and Sovereigne Patron of the publicke good, whose care is for the whole Kingdome. So *Rom. 13. 6, 7. For this cause pay you tribute also, for they are Gods Ministers; attending continually upon this very thing, Render there-*

therefore to all their due, tribute, &c.

Thirdly, We promise, vow and protest, with our lines, power and estates, to maintaine and defend the power and Priviledges of Parliament. What these are we may in part see in their owne Declaration published Jan. 17th. and some others of theirs published since.

And there is great reason why We should maintaine them in all their just Rights and Priviledges.

1. Because these are the most happy Constitutions, and most effectuell for the publicke good that this or any Kingdome can have. And this his Royall Maiesty himselfe hath most Princely professed, That often Parliaments are the fittest meanes to keep correspondence between his Maiesty and his people, and that He will alwayes maintaine their Priviledges as his owne Prerogative, and their persons as the persons of his dearest children: Yea, this was acknowledged and professed by the Earle of Strafford a little before his death. I did alwayes thinke the Parliaments of England were the happiest Constitutions that any Kingdome or any Nation lived under, and under God the meanes of making King and People happy. Parliaments are (as one saith truly) the glory, safety and sinewes of our Nation, the priviledges whereof, if once impeached, farwell all that is glorious in free Subjects: These have been *secunda Tabula post naufragium*, the only meanes to save a sinking state, the refuge of the oppressed: The want and breach of which was a maine cause of all our miseries of late yeares, and is now in a manner the only means of recovery.

2. In these our Welfare, Lawes and Liberties, and the comfortable enjoyment of all We have is involved, we stand or fall with them, if they be broken and destroyed, we all extremely suffer and perish with them, if they be kept and preserved we prosper and flourish; therefore great reason we should endeavour what in us lieth to defend and maintaine the power and Priviledges of Parliament.

3. They are persons chosen and intrusted by our selves, to heare our cries, remove our grievances, supply our wants, settle our Religion and peace against the plots and doings of all publicke and private enemies of Church and State, or our selves; they beare the burden for us, spend their time and strength, employ

In his 3^d speech
in Parl. 1641.

Jan. 25,

A Princely resolution.

Earle of Strafford
in his last
speech on the
Scaffold.

their gifts and engage their estates, lives and all for us, and therefore we are all deeply engaged to defend and maintaine them, and all their just and honourable actions, and sticke unto them, to stand or fall with them: therefore it is that very many thousands from most of the Counties in this Kingdome and Principality of *Wales*, doe in their Petitions offer Themselves, their Persons, Lives and Estates, to defend and maintain, as the Kings Majesty, so his Parliament in all their just proceedings for the publick good.

Thus we see there is great Reason, why we should with our lives, power and estates, by all lawfull wayes and means, maintaine and defend the true Reformed Protestant Religion, the Kings Majesties royall Person, Honour and Estate, and the Parliament.

The Declaration of Parliament, Jan. 17. 1641.

Those three cannot be separated without utter ruine or extreme danger to all three, Therefore, Whosoever goes about to separate and divide these, the true Protestant Religion, King and Parliament, or doth give any counsell, or endeavour to set or maintaine division or dislike betweene the King and the Parliament, is by both Houses of Parliament, declared a publicke enemy of the State and peace of this Kingdome, and shall be enquired of, and proceeded against accordingly.

The Rebels in *Ireland* did most shamefully and impudently pretend, and still doe in their Protektations and their Oath also, to defend and maintaine the King and his Priviledges and Prerogative, and yet notwithstanding their deepe vowes and solemn oaths they doe cleane contrary. Can they possibly be thought to be and stand for the King, that doe most barbarously destroy, abuse and spoyle his best Subjects, fire his Townes, take his Castles, Forts and Holds? You may be assured that whatsoever the Papist and their adherents and abettours here, do or may pretend, they have the same spirit and principles, and will doe as their brethren and confederates in *Ireland* have done, if, and so soon as they have power and opportunity.

It is a legall principle, That the King is the head and the Parliament the representative body of the Kingdome. so that he that goes about to divide these, doth as he that cuts off the head from the body naturall, or destroyes the body naturall, and yet

says

eyes he loves the head, seekes to advance and honour the head.

I must therefore here say as our Saviour in another case, *These whom God hath joyned together let no man put asunder.* It was the policy and advice of a Machivilian to subdue an enemy, *Divide & regna*, divide them and you may easily overcome them and rule over them. A Faggot or bundle of sticks while tyed together, there is no breaking of them, but take them a sunder and then you may easily breake them all, one after another: So here while these 3. concur together, we need not feare all the adversaries in the world, the Pope, Spaniards, French, Papists, &c. but if these be divided by the cursed plots of the enemies, looke for nothing but ruine or extreme dangers of ruine. And therefore it hath been and is the cursed endeavour of our Adversaries to divide betwixt these, between us and our Religion, and betwene the King and the Parliament: and betwixt the Parliamentary houses themselves to oppose one the other, and so betwixt the King and his faithfull and most loyall people and Subjects. But let it ever be our indcavour to joyne and keep these together, and the blessing of him who is the God of peace and unity will rest upon us.

Fourthly, we vow and protest to defend and maintaine the lawfull Rights and Liberties of the Subjects: such are these, *That no man may breake open another mans house, chamber dore, study, trunkes, chests, imprison or arrest his person, or cease on any of his goods, but by authority of Law, That no tallage or aid shall be laid, had, or levied by the King or his Heires in the Realme without the good-will and assent in Parliament: That no person shall be compelled to make any Lanes to the King against his Will, That none shall be charged by any charge or imposition, called a Benevolence, without consent in Parliament, and such like.*

And there is reason for it; for these are the glory of free-borne Subjects, and that which doth difference us from slaves and vassals; take away our Liberties and bring in an Arbitrary power, that the Rulers will and pleasure must stand for a Law; and then wherein doe we differ from the veriest slaves in the world; it therefore concernes us to defend and maintaine our lawfull Rights

Magna Charta.
Petition of
Right, and the
Statutes therein
specified.
Also his Royal
Maj. by his
bin pleased di-
vers times in
his Declarations
graciously to
promise all his
good Subjects,
that he will
rule according
to the establi-
shed lawes of
the Land, a
most Princely
proffession.

Rights and Liberties, even nature and common equity binds us to it. So that were there no Protestation made and taken, yet we are bound as we are Christians by vertue of our Baptisme to defend and maintaine the true Protestant Religion against all Popery and Popish Innovations; as Subjects to maintaine the King our dread Soveraignes Person, Honour and Estate; as good Common-wealths men, the Power and Priviledges of Parliament, and the lawfull Rights and Liberties of the Subject.

Fifthly, (and marks it well) *We are here bound by our solemn promise, &c. with our lives, &c. to justifie, Defend and maintaine every person that maketh this Protestation in whatsoever he shall doe in the lawfull pursuance of the same.*

And there is great Reason for this also, that we should mutually defend each other; for if any suffer in a common cause, as the defence and maintenance of the true Religion, the Kings Majesties Person, Honour and Estate, the Power and Priviledges of Parliament, &c. all suffer in him, and therefore all and every one should stand for him, as for themselves. *The very Heathens would not be wanting to their Country, but in a common cause were willing to doe or suffer any thing, even the greatest dangers; and Christianity should not make more slow, but forward to all civill duties tending to the publicke good, upon better and higher grounds then nature can afford, viz. out of conscience to Gods command, true Christian love to our Brethren and Country, &c.*

Sixthly, under the like engagement, *We promise, vow and protest, To oppose and hinder, and by all good wayes and meanes indeavour to bring to condigne punishment all such as shall either by force, practices, counsels, plots, conspiracies or otherwise doe the contrary of any thing in this present Protestation contained.* As for instance, if (which God forbid) we should see or know any person that should rise up against the King or Parliament, wilfully intringe their just and good orders and priviledges, or indeavour to set or maintaine division or dis-affection betweene the King and Parliament, or betwixt the three Kingdomes of England, Scotland and Ireland.

So did the Grecians and Barbarians, when they went with Cyrus against the Persians. Suid.

behis pretence (as Papists and Popish persons want not excuses and colourable pretences) he is declared a publick enemy of the State and peace of the Kingdome, and we are by this Protestation bound by all lawfull means to bring such a person to condigne punishment.

See the Declar.
of Parl. Jan. 17.
1641.

So againe, doe we see or heare any, seeking wittingly and wilfully to disgrace, suppress or bring into contempt the true Reformed Protestant Religion, or to vent and advance Popery, or Popish Innovations within this Realme, to set up any wooden, stone or painted Image, Crosse, or other scandalous resemblances, we are by vertue of this Protestation bound by all lawfull meanes and wayes, according to the rules of Christian wisdom and prudence, to bring that person or persons to condigne punishment for his demerits.

And we have warrant for this in the word of God. *Husbial* the Archite did prevent the dangerous plot against *David* and discovered it to him, 2 Sam. 17. 7, 8, 15. &c. *Mordecai* discovered treason against *Ahasuerus*, *Esth* c. 6. Yea the very *Papists* would doe this, endeavour to bring to deserved punishment those that were enemies to their Idoll gods, Religion, King, Country or publick wealth. And Gods word requires this of us, *Prov* 24. 21, 22. *My sonne, feare thou the Lord and the King, and meddle not with them that are given in charge*, that is, to bring in any Doctrine, worship or discipline, or any thing contrary to the true Religion or word of God, and the wholesome and good Lawes of the Land, especially such as are fundamentall; for their calamity shall rise suddenly, and who knoweth the ruine of them both.

Yea in case of seducing from the true to false Religion, or worship of God (as is well observed by a godly * Divine) it is cleare that we must bring any to punishment, how neare or deere so ever unto us. See *Deut*. 13. 6, 7, 8, 9, 10. *If thy Brother the sonne of thy mother, or thy sonne, or thy daughter, or the wife of thy bosome entise thee, saying let us goe and serve other gods, Thou shalt not consent unto them, nor hearken unto them, neither shall thy eye pity them.* Our love to God and the true Religion, ought to over-rule our affections to our friends

* M. A. G.

and naturall Parents in the flesh, much more our affections towards others, which our Saviour confirms, *Mat. 10. 37. He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me is not worthy of me.*

Cicero de Offi.
c. 1. 3.

And in case of the publicke weale, if any person be an enemy to it, and will not be reclaimed, our affection to our Country, and the Common-wealth must over-rule naturall and private affection even to such as are neare and deare unto us; and Cicero an Heathen determines this among other cases, That if a mans owne Father would betray his Country, and do any thing that tends to the apparent ruine of the Common-wealth, he must not keepe silence, but preferre the safety of his Country before a Father, and endeavour to hinder him, or complain of him. This is just and reasonable, for a publicke good of such concernement ought to bee preferred before a private.

Seventhly, we also promise---**In all just and honorable waies to endeavour to preserve the Union and Peace between the three Kingdomes of England, Scotland and Ireland.** And there is great reason for it, because they being now (as it were) one, the division of them or disturbing their peace, is the way to ruine all, especially in these evil times, when all our forces united together will be little enough and too little without Gods more then ordinary assistance, to preserve our peace, yea to keepe them from sinking and ruine by the common enemy to our Religion, to our King and Kingdom.

And this is the first thing I here promised to speake off, viz. what we doe here promise, vow and protest. Now for

The second, *What it is to maintaine and defend the true Protestant Religion, or Doctrine, and oppose the contrary,* viz. in our hearts to beleeve, imbrace, love, profess and walk according to the Rules of the true Reformed Protestant Religion, to justifie and defend the same, as occasion requireth and calleth on us, and to disavow the Popish Doctrine and Innovations which are contrary hereunto and set our selves against it and them, or any that shall endeavour to attempt any thing con-

contrary to the true Protestant Religion, the Person, Honour and Estate of the King, the power and Priviledges of Parliament, &c.

Thirdly, *The grounds and reasons of making and entering into this Protestation or Nationall Covenant*, are included in the preamble to the Protestation, to which I referre you for fuller satisfaction, only thus much here in a few words, I conceive it may be of use.

1. *To binde all true Protestants more firmly to God*, his truth, wayes and worship, and to prevent the growth of Popery and Popish Innovations, and in time to root out both, as in conscience, reason, Religion and policy we should. And this is a very speciall meanes to effect it; for this binds us not only to embrace, maintaine and defend the true Religion, but also to reject Popery, yea to oppose it, and all such as seeke to advance or uphold it.

2. *To discover all Popish persons*, and such as stand disaffected to the true Religion, and the peace and welfare of the King and Kingdome, Church or State, that they may be dealt with according as to justice doth appertaine.

3. *Thereby also the better to disappoint all the Adversaries plots and designs against true Religion, the King, Kingdome, Church and State.* And

4. *To continue and increase the honour, peace and welfare of the same*, to all which purposes this bond may be of speciall use, and the most effectuall meanes to accomplish such blessed ends. Now,

Fourthly, *How far and how firmly this bond or Covenant bindeth us?*

1. *How far*, in respect of the wayes and meanes to be used, and that is only to lawfull wayes, to doe all these things as far as lawfully I may, and by all good wayes and meanes, that is, by such wayes and meanes as are warrantable by the Law of God, and the wholsome and good Lawes and Statutes of this Realme. As for instance, when we see any Popery or Popish Ceremonies and Innovations in the Church which we have protested against, we may not in a violent and tumultuous way without any lawfull call and warrant set our selves against them

and remove them, but by our prayers to Almighty God, and petitions to his Majesty, the honourable Assembly, or others in Authority, who are by Law inabled to remove the evils that we are bound to oppose, and rectifie things amisse; Beside, God needs no tumultuous carriages, and unwarrantable wayes and meanes to effect his worke of Reformation.

2. But how firmly doth this binde us?

Answ. It binds us to keep it to the uttermost of our [Power, Estate and Lives] even to the death, so as no law of man, or power of any worldly Prince or Potentate whatsoever can absolve us from it. And we promise and protest in the close, that neither hope, feare, or any worldly respect, neither favour nor frowne of men, neither promises nor threats, neither hope of gaine, profit, pleasures or preferment, or feare of any worldly losse, trouble or the like (for all these as I humbly conceive are included) shall make us relinguish this promise, vow and Protestation.

And this solemne engagement is made in expresse termes in the presence of Almighty God, and so impliciteally calling the Almighty God of Heaven and Earth, who heares what we protest, and doth see our intentions and purpose, and will narrowly observe our future actions, how we keep our solemne promise with his Majesty, to reward or take vengeance on us if we doe not really, and for the future carefully endeavour by all lawfull meanes and wayes to performe our promise, vow and Protestation.

And which yet further addeth weight to this engagement, it is made in the presence of the Congregation (yea and I may say of the Angels also) who are witnesses, and will testifie against us one day if we willingly and wittingly breake this our Covenant.

And this also, our owne hands or make (which is equivalent) is subscribed and stands on record as a witness to God and men against that man that shall wittingly and willingly breake his Protestation, so solemneely made, yea, and this Church, and these Walls and Pewes will one day rise up to condemne that man.

Heare what God himselfe saith, of ordinary vowes and promises,

Ps. 91. 11, 12.
Heb. 1. 14.

kes, which are of a far inferiour nature to this, *Deut. 23. 21, 23.* When thou shalt vow a vow unto the Lord thy God, thou shalt not slacke to pay it, for the Lord thy God will surely require it of thee, and it would be sinne in thee; That which is gone out of thy lips thou shalt keep and performe, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth: As for instance, if the Jew under the Law vowed unto God to offer a lambe, or bullocke, or sheep or goate, &c. So now if any should vow or promise to God, That if such a businesse succeed well, if such a ship in which he hath a venture returne home well and safe; if such a field of corne prosper and come well in, or the like, he will give so much to the poore members of Christ, or the like in way of thankfulness to God for his goodnesse towards him. Or if God doe indeed deliver him out of such a trouble, sickness, misery or affliction, or the like, he will give so much to such a pious use, &c. Keep a private day of solemne thanksgiving to God, or the like, he may neither omit nor delay to doe according to his promise, saith *Moses* from God, *Thou shalt not slacke to pay (or performe) it, The Lord thy God will require it of thee.* So againe, *Numb. 30. 1, 2.* This is the thing which the Lord hath commanded, If a man vow a vow unto the Lord, or sweare an Oath to binde his soule with a bond, hee shall not breake his word, he shall doe according to all that proceedeth out of his mouth. And if promises and vowes touching things voluntary, and of a far less and inferiour nature, made onely by a mans selfe alone, doe so strongly binde, that God may * justly, and will require it of him, and punish him accordingly for breach of promise, in case he performe not; how much more doth such a solemne vow and Protestation as this is, made to God, in a thing of this nature (which Religion and reason binds us to observe, though there were no Protestation made nor ever thought of) how much more (I say) doth this binde us, and will God punish the wilfull contemners or breakers of it?

Wherefore brethren, you who have taken this Protestation or Nationall Covenant, and have therein implicitly called God to witnesse, and be your Judge to take vengeance on you, if you performe not your vow and Covenant to God, be sure the hand of God will follow you, if (which I hope I shall never see and

* *Iussu exigitur
ad solvendum
qui non cogitur
al. vovendum.
Bern. in Ep.*

heare of you) endeavour not to performe your Protestation and Covenant according to promise, but wilfully breake it, and much more if also any should wittingly and willingly endeavour to hinder others that endeavour to keep their Covenant, and doe wilfully disturbe them in their duty of maintaining the true Reformed Protestant Religion, or opposing and removing in a legall way any part of Popery or Popish Innovations protested against, suppose Images, and scandalous Popish Pictures, Crucifixes, and the like.

And let such a man be sure, that if he performe not his part, but wilfully breake it, oppose and hinder others, yet God will performe his part, God will bring the curse upon him which he hath implicirly wished in his Protestation in the presence of Almighty God, as he did bring on the Jewes the curse which they wished to themselves, Mat. 27. 25. And we know it hath layne heavily upon that Nation above sixteene hundred yeares. When Zedekiah had broken his Covenant with the King of Babylon, see what the Lord saith of him, Ezek. 17. 15, 16. Shall he prosper? or shall he escape that doth such things? or shall he breake the Covenant and be delivered? As I live, saith the Lord God, surely mine Oath which he hath despised, and my Covenant which he hath broken, even it will I recompence upon his owne head, v. 19. We have solemnly covenanted and promised, vowed and protested to God the King of Heaven, to maintaine the true Religion, oppose all Popery and Popish Innovations; to the King on earth, to maintaine his Royall Person, Honour and Estate; to the Parliament, to maintaine and defend their power and Priviledges, &c. And we may be sure, that man shall not escape, that wilfully breaketh his Covenant; but the hand of God will find him out, either here to his conversion, repentance and salvation, or hereafter to his condemnation.

Wherefore brethren I beseech you all (and I hope and perswade my selfe you will) consider what you have promised in the presence of Almighty God, and doe your best and heartiest endeavour to keep your Protestation. Oh let not any person draw guilt on his owne soule by a wilfull breach or careless neglect of his Protestation, I could therefore wish that every good Subject

jet would have and set up a Copy of the Protestation in his owne house, to minde himselfe to often as he goes in and out of his solemne vow and Covenant made to maintaine and defend with his life, power and estate, the true Reformed Protestant Religion against all Popery and Popish Innovations, the Kings Majesties person, the power and Priviledges of Parliament, &c.

Yea all of you have in Baptisme solemnely engaged your selves to God to beleve in him, love him, feare him, serve and obey him in all his righteous commands, to defend his blessed truth; and the professors of it, and consequently to oppose what in you lyeth by all lawfull meanes, all Popery, and Popish Rites and Ceremonies, and whatsoever is contrary to his blessed word and will; Thus every mothers childe of us stands engaged to God, and be sure thou canst not wilfully breake Covenant with God and escape unpunished.

But let us come to speake more particularly by way of Application, Use. to bring all home to our selves, to worke as on the head by information, so on the heart and affections by application, that the whole man may be put upon the conscionable practise of the duty, which is the end of preaching.

And seeing a Covenant once made may not be broken, but carefully kept and performed, this may serve to reprove, to humble and to exhort.

First, *for Reprehension*, and that of two sorts, wherein blaming others, I desire to chide and be humbled my selfe.

1. *Such as seemingly make or enter into Covenant With God, but doe really breake it.* So doe all, that having been baptized, doe not live answerably. *Circumcision* is called a Covenant, *Gen. 17.* because it doth necessarily presuppose and seale the Covenant. Now Baptisme is in the roome thereof, yet how many breake it? yea how few doe indeed keep that Covenant, or that doe in good earnest endeavour to keep it? Many, very many of them have also renewed that Covenant at the Lords Supper, re-engaged their soules againe to God, and yet goe on still in the wayes of sinne and Satan: In the Covenant we all engage our selves to leave all sinne, beleve all divine truths revealed to us, and live holily in obedience to all his righteous
and

and good Commandements ; yet where almost shall we find a man or woman truly endeavouring to keep Covenant with God.

The word Sacrament signified of old the Souldiers Oath, betwixt the Captaine and the common souldier, which now is by long use applyed only to this Ordinance of God, and so we give God the hand in the Lords Supper : It is a Covenant with God, wherein we doe all (as it were) sweare, promise all faithfull service to him, to be wholly at his command, and not to serve sinne and Satan any longer : The very act of receiving or being baptized imports no lesse, and binds us to the duty, and so doth the Lords Supper : Yet where almost is the man or woman that makes conscience of keeping his Covenant with God ? Doth not almost every one run on still in his owne wayes, serve himselfe and his lusts, sinne and Satan, as if he had never entred into Covenant with God, or made any promise of obedience, and so adde unfaithfulnesse in breaking his Covenant with God ? Yea, observe it, and we shall see many so farre from keeping Covenant with God, that they grow worse afterward then they were before they came to the Sacrament: so how many are there who lying on their sicke bed, or in some great trouble or feare, promise and seriously vow, that if God will raise them up againe, remove such or such an evill, they will become new men, &c. and yet afterward are as bad, yea worse then before ? *And may we not also say,* There be many who having taken the Protestation or Nationall Covenant, yet are careless in keeping it ; yea willingly breake it, by causing and fomenting division and dislike betwixt the King and his Parliament, and good Subjects, by opposing and hindering the removall of scandalous Images and Pictures (some of which are most abominably evill and greatly abused by many, in whose hearts they sticke faster then in the glasse-windowes or wals (though we hoped otherwise till experience proves it to be true) also by bowing towards (if not to) the pretended Altar, or East, &c. I say no more, but let every mans conscience be his owne Judge.

In civill contracts with men, men will be ashamed that have any sparkes of ingenuity and common honesty in them,

If they breake their word and solemne promise with men, and should we not much more for breaking Covenant with God?

If we had never received the Sacrament, neither the one nor the other; and so never entred into Covenant with God; yet it were sinne tous (and sinne is damnable) to disobey God, seeing we are all bound to yeeld obedience to God, by vertue of our Creation, preservation and sustentation, to be his and only his, to serve him, and him only for ever; but after Covenant with his Highnesse to sinne against him, disobey his righteous and good commands (for so they all are) rebell against his Authority, is much more grievous, especially when withall we doe serve sinne and Satan, Gods and our owne enemy. It was a great aggravation of Judas sinne fore-propheesied, *Psalmes 53. Thus he put forth his hand against such as were at peace with him, and broke his Covenant,* ver. 20. So it is a great aggravation of sinne for a man that is in Covenant with God to breake his Covenant, and lift up the hand against God, with whom he hath entred into tearmes and conclusions of peace, to disobey God with whom he hath entred into Covenant to obey and observe him in all things.

To all such I may say as the Prophet *Malachi* to the Priests that brake their Covenant with God, *Mal. 2. 10. Why doe ye deale treacherously every man by prophaning the Covenant of God?* And adde as he doth there, ver. 12. *The Lord will cut off the man that doth this.* And 22 *Jerem. 2. 19. Thine owne wickednesse shall correct thee, and thine owne backsliding shall reprove thee: Know therefore, and see that it is an evill thing and bitter that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord.* Others there are, that doe really enter into Covenant with God, but seemingly breake it, either out of ignorance, infirmity, want of watchfulnesse, &c. So doe all the godly, all that truly feare God, more or lesse; though they often faile in their obedience, yet it is not wilfully, out of love and liking of sinne, but out of ignorance, weaknesse, want of care, &c. but doe never so sinne, as wholly and wilfully upon meditation to breake their Covenant with God, *1 John 3. 9. He that is borne of God sinneth not,*
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that is, whosoever is regenerate and truly godly, he doth not wittingly and willingly sinne, he doth not love sinne, and live and lie in sinne, in the breach of Covenant as others doe; the ground is, *because his seed abideth in him, i.e.* because grace is immutable, and ever working holy desires, purposes and endeavours to obey God and keep his Commandements, the Articles and conditions of the Covenant. The Covenant with *Adam* was broken and all forfeit and lost, because mutable; but the Covenant of grace hath for ground the immutable promise of God, that it shall never cease, *Jer. 32. 39, 40. Heb. 13. 5.* and Christ who ever liveth. If *Adam* had stood till now then that Covenant had not been broken, and all lost as it was; but *Adam* sinning, brake his Covenant, and lost all. But now Christ ever liveth; therefore all that are in the Covenant of grace, all that are in Christ shall ever live, *John 14. 19. Because I live ye shall live also.* There are ever living desires, purposes and endeavours to keep Covenant with God, in respect of which unfained constant desires, &c. the godly ever keep their Covenant with God, so as they never breake it wholly or wilfully with full knowing of affection, with delight as others doe, much lesse live, lye and dye in sin as the wicked doe.

But secondly, because all unregenerate men wittingly and willingly breake their Covenant with God made in Baptisme, and renewed in the Lords Supper, and now in the late Protestation or Nationall Covenant, and the godly doe faile much in their duty, and doe often in part breake their Covenant out of ignorance, want of watchfulnesse or the like, either by omitting some duty commanded, or doing something forbidden, and in the manner of our obedience; therefore we have all cause to be humbled. Let me therefore call upon you all and upon my selfe so be kindly humbled for the breaches we have so often made in our Covenant. Oh I that we should breake promise with God, *prevaricate with his Majesty, how should this grieve our soules? truly nothing will breake a good heart more then this, to looke backe and see how unfaithfully, and how foulely we have dealt with so good and gracious a God, and broken Covenant with him who is and hath always been so good and faithfull to us and all his.

* *Abſq. neceſſitate, remiſſio voti, non diſpenſatio, ſed prevaricatio eſt.*
Bern.

And shew rather should we be humbled, if we looke upon the effects and consequents of sinne, either in respect of God or of our selves.

1. *In respect of God.* God is angry and grieved, God is angry with all mens sinnes, but grieved especially with the sinnes of his owne people that are in Covenant with him. It is with God as with an husband or deare friend; if all others speake evill of him, sleight him, or disobey him, he can more easily beare it; but if the wife or some other friend that hath entred into a near league of friendship with him should speake evill of him, sleight him ---- Oh! this cuts him to the heart, this grieves him sore, *Psal. 55. 12, 13, 14. It was not an enemy that reproached, then I could have borne it; but it was thou, a man, mine equall, my guide, and mine acquaintance, &c.* Indignities and evill carriage from a near hand is most grievous, not to be borne: so here, breach of promise and unfaithfull dealing from such as are in Covenant with God, is most grievous unto him. We have a notable expression full to this purpose, *Ezek. 6. 9.* saith God, *I am broken with their whorish heart* (marke with whose) *which hath departed from me,* breach of Covenant in his owne people is that (which to use the Prophets figurative expression here) breaketh the heart of God; other mens sinnes grieve him, but the sinnes of his owne people breake his heart. Oh! when it comes to this, that God may say of us as there *David of Absolom*, as some say, or of *Saul*, as others thinke, in the type, and Christ of *Judas* in the Anti-tipe: It was not an enemy, a drunkard, a common swearer, an adulterer or any other open wicked man; but thou a Professor, one that hath entred into Covenant with me, &c. then feare what God saith of disobedient revolting *Israel*, *Psal. 95. 10, 11. Forty yeares long was I grieved with this generation, &c. to whom* (or as the Apostle hath it, *Heb. 3. 11. so, i. e. therefore*) *I swore in my wrath they should not enter into my rest.*

2. *It is lamentable also,* if we consider the effect of it in respect of our selves, that no tye will hold us. Had we seen that *Eedlam* man mentioned in the Gospell, breaking all his chaines, certainly we should have pittied him; it is much more lamentable to see men, that no bands, no tyes will hold them to God, but they breake all, breake their purposes, breake their promises,

break their solemn Protestation and Covenant made with God, their Covenants sealed at Baptisme, and renewed at the Lords Supper, and now in another kind, in our Nationall Covenant; therefore how should this humble us, and make us blush, and be ashamed and confounded for our unfaithfull dealings with God?

Use 3.
Exhort.

Be we therefore exhorted all of us, as to looke backe and be humbled for our failings and breach of Covenant for the time past, so to looke forward, and for the future to give all diligence to keep Covenant with God, both our Nationall and Personall Covenant. And here something first by way of motive, and then of direction.

First, beside what hath been already said, me thinks these considerations should be of force to quicken us to this duty by way of Argument.

Motives.

First, *the consideration of the Party to whom our Covenant is made, and that is God, where consider these 5. things.*

1. *His absolute Sovereignty over us.* It is independent, universal, *He is the most High God, possessor of Heaven and Earth,* Gen. 14. 19, 22. Me thinks this most absolute soveraigne power over us to command, reward or punish us, should move us to a carefull performance of this duty, of keeping Covenant with him.

2. *He is omniscient,* and knowes certainly what we have done, and how we engaged our selves; yea (adde this also) all our secret vowes and promises we have made unto him, in the night, on our sick-bed, in time of trouble, &c. *Heb. 4. 13. All things are naked and open unto the eyes of him (of God) with Whom we have to doe;* therefore we should carefully keep Covenant with God.

3. *God remembers our Covenant, yea and all our vowes and promises,* though made long agoe, and how often they have been renewed. Men many times, after a little space, forget what bonds and Covenants have been made unto them, so doth not God, *Psal. 111. 5. He is ever mindfull of his Covenant,* which although it be spoken specially of keeping promise with his people; yet it is also true, that he is ever mindfull of what we should performe unto him, and looks for it at our hands as men

looke

looke for their Rents at the dayes of payment; obedience is Gods rent-penny.

4. *God Will make us remember our Covenant*, either here by threatnings, terrours and troubles, or hereafter by torments. All crosses, losses, afflictions and troubles are to put us in mind of our Covenant with God. Men will call for their debts. All Covenants and promises are due debts to God; therefore he will call for them; *Therefore it was*, that when *Jacob* forgate or neglected his vow at *Bethel*, God put him in mind of it: And if notwithstanding all threatnings, afflictions, troubles, men will not remember to pay their debts, performe their Covenant unto God here, he will make such feele his torments hereafter. God is most just and unpartiall, that will not suffer breach of Covenant, if unrepented to goe unpunished.

5. *Our promise and Covenant is made unto God, who is faithfull* as well as just, and will keep Covenant with his, *Deut. 7. 9.* *Know that the Lord thy God he is God, the faithfull God, which keepeth Covenant, and mercy with them that love him and keep his Commandements*, *Psal 111. 5.* *He is ever mindfull of his Covenant.* And if God keep Covenant with us, it is most reasonable that we should keep Covenant with him.

Secondly, *consider the quality of our Covenant with some other circumstances* not mentioned before, all which adde weight to this duty, and should quicken us to obedience.

As 1. *Our Covenants and promises are due debts to God.* Now every honest man will be carefull to pay his debts, to performe his Covenants and promises, *Psal. 37. 21.* *The Wicked borroweth and payeth not againe*, that is, makes no conscience of keeping his promises; such a day I will repay it (saith he) but perforce not: But it is a sure note of a godly man to keep touch with God, as it is a note of a sincere upright heart upon consideration to be willing to enter into Covenant with God, to be bound to him: so it is a note of an honest and good heart to be mindfull of his Covenant, and carefull to performe with God.

2. *A Covenant is one of the deepest bonds that can be to tye us to God in obedience.* Gods omnipotency is tyed by an Oath and promises, so that he cannot in respect of his Oath doe that

which otherwise he might easily doe being omnipotent, and surely it doth as deeply and strongly binde us to God, to obey him, as it bindeth him to keep promise with man. It is one of the firmeſt and ſtrongeſt ties that can lye upon us; and therefore we ſhould be moſt carefull to performe our Covenant.

3. *I thinke alſo on the Wiſneſſes.* Our Covenant was made with God in the preſence of Angels and men, the whole Congregation then preſent, and our owne conſciences. All men know that we have been baptized, and many have ſeen us at the Sacrament of the Lords Supper, where againe we renewed our Covenant and promiſe of obedience to God. Now all theſe, Angels, Men, that Table, yonder Font will riſe up in judgement againſt us one day, if we doe not keep Covenant with God.

4. *It is a ſolemne Covenant,* it was not made raſhly, unadviſedly, upon ſudden ſaſh and heate of affection; but deliberately, upon meditation, after warning given, and you bidden ſeriously to conſider of it, and the danger more eſpecially of breaking our perſonall Covenant ſhewed. Raſh vowes and promiſes, if lawfull and in our power, doe binde, much more ſuch as are deliberate; therefore *Joſhuah 9.19.* the Covenant which *Iſrael* had made with the *Gibeonites*, though gotten by fraud; yet *Joſhuah* and the Priſces durſt not breake it, *v.19;20.* *All the Princes ſaid unto the Congregation* (whoſe fingers itched to be doing with the *Gibeonites*) *We have ſworne unto them by the Lord God of Iſrael, now therefore we may not touch them, but this we will doe unto them, we will let them live, leſt wrath be upon us, becauſe of the Oath which we have ſworne unto them.*

5. *The frequency of renewing our Covenant* ſhould make us more carefull of keeping promiſe with God. Our Covenant hath been renewed againe and againe, ſo often as we have been at the Lords Table, and received the Sacrament; been at publicke or private Faſts and dayes of humiliation (for in all thoſe we doe if not expreſſly, yet implicitly and interpretatively renew our Covenant with God) but if we had never but once in all our life time, at Baptiſme only engaged our ſelves to God in Covenant; yet were we firmly bound to obedience, much more being ſo often renewed. It is a grievous thing to thinke that a man ſhould promiſe, and promiſe againe and againe, and ſtill breake all.

6. *The equity of the duty* should make us more mindfull of keeping Covenant with God. Is it not a most reasonable thing that God should be beleaved, loved, feared, served, obeyed? Is it not a most reasonable thing that sinne should be left, abhorred, detested? Are not all his Commandements most just, righteous and good, so as no Lawes of men in all the world are comparable unto them, *Deut. 4. 8. What Nation is there so great that hath Statutes and Judgements so righteous as all this Law which I set before you this day?* See *Rom. 7. 12. That* (even that Commandement that hit him full on the fore, wounded him at the heart, stroke at his bosome lusts, and discovered him to be but a dead man; yet even that) *Commandement is holy, just and good*; and therefore we should be unjust, dishonest, unreasonable, if we should refuse to obey or willingly breake it. Againe, God hath made a Covenant with us, we expect he should performe with us, every one would have God faithfull to him, and keep Covenant with him, and is it not then a most equall thing that we should also keep Covenant with God?

So is it not a most equall, iust and reasonable thing that we should maintaine and defend the true Protestant Religion, the Kings Person, Honour and Estate, the Power and Priviledges of Parliament, &c. Let me report it to every mans conscience, whether all the things protested be not just and reasonable?

I may add this also, the riches of Gods mercy in giving leave and making way for us to come before him againe, and renew our Covenant with his Highnesse, and his readinesse to renew his Covenant with us againe, with the whole Nation after all our revolting and backsliding, and personally with our selves in the Sacrament, setting to his Scale. *For former miscarriages* God might have discarded us and cast us off for ever, and never have been intreated of us any more; but seeing the Lord is pleased to continue our lives, and give us another call, to approach before him, offering to renew and scale his Covenant with us, if so be that now we will come in unto him, be cordiall, and deale sincerely and faithfully with his Majesty for the future, how should this move us to be ever mindfull to performe Covenant with him who is so good and gracious to us as he is?

Thirdly, *look on the examples of others that have gone before*

us, both godly and godlesse men.

1. *Godly men.* We read of *David* swearing and truly endeavouring to keep Covenant with God, *Psal. 119. 106. I have sworne and will performe it, that I will keep thy righteous iudgements.* So the Church and people of God, even in the midst of great troubles and afflictions, *Psal. 44. 17, 18, 19. All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant. Our heart is not turned backe, neither have our steps declined from thy way, though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death.*

2. As godly, so godlesse men have been carefull to keep Covenants and promises at least with men: *Pharaoh* a Pagan King bids *Joseph* goe and performe his Oath which his father made him to sweare, though it was a long and chargeable journey, *Gen. 50. 6.* And *Herod*, incestuous *Herod* that made no conscience of incest and murder; yet makes scruple of his Oath, he would not breake his promise, *Mat. 14. 9. The King was sorry, never thelesse for his Oathes sake* --- You may observe it, that many meere naturall men wholly destitute of the life of grace or any good conscience, will notwithstanding be very punctuall in observing their Covenants and promises, though to their owne damage and hurt, and should not this greatly shame men that have a name for Religion, and would be thought to be some body among the faithfull, to be found unfaithfull with God or men? What! shall meere naturall, worldly, unbelieving men, in their kinde goe beyond the children and people of God? be more mindfull of their promises and Covenants then the godly, then Professors are of their promises to God? Yea, shall the very Pagans out-strip us Christians in their dealings with men? Oh! let us blush and be ashamed, and repent and amend, least the men of this world, yea the Pagans rise up in judgement against us one day and condemne us.

Fourthly, *think of the great good* { To God,
that hereby will redound } To Men.

1. *To God. It makes much for his glory:* It gives him the glory of his excellency, that he is worthy of it; of his power, wisdom, goodness and faithfulness; that he can, is able, ready and will keep Covenant with us; but Apostacy, revolting, breach

breach of Covenant, and falling off againe to former evill wayes and courses is most derogatory to Gods glory, and dishonourable to his Majesty, such a man doth in effect * preferre the Devill before God; for he seemes to have compared and weighed them together, and trying both, at length pronounceth him to be the better, whom he chooseth againe to serve.

* *Diabolus Da-
mino preponit,
comparationem
enim videtur e-
gisse, ut dicatur
pronunciassse eū
esse meliorem
cujus rursus
esse maluerit.
Tert. c. 3. de
f. xnit.*

* Especially in July & August, 1641. when this was preached.

* The small
Pox, &c to
this day in
many places
sweeping away
very many.

2. To men, and the good is either $\left\{ \begin{array}{l} \text{National, or} \\ \text{Personal.} \end{array} \right.$

Nationall, to keep Covenant with God tends much to the good of the whole Land and Nation. There are great designs now on foot for the good of the Church and State: The Adversaries are many, mighty, extreme malicious, and exceeding base, have most desperate and damnable designs against both, also the "hand of God, the plague and other devouring diseases are rife in the great City, and in divers parts of this Kingdome. *Notwithstanding* the performance of our Covenant with God, and particularly of our Nationall Covenant, will be the most probable means under Heaven to *maintaine* the true Protestant Religion, to suppress and in time root out Popery, disappoint the enemies of this Church and State, further the great and long desired work of Reformation, and conduce much to the honour, peace, safety, welfare and prosperity both of King and Kingdome, of Church and State, and the salvation of soules.

Again, *no have prayed and doe pray for the publick health, safety, peace and prosperity, and who is now likely to prevaile with God but they that truly endeavour to keep Covenant with him?* Hof. 7. 14. *They have not cryed unto me with their heart, when they howled upon their beds; They came before God in their troubles, cryed mightily unto him, fasted, prayed, yet all this God esteemed but as the howling of a dog. What was the reason?* verse 13. *They have fled from me, they have transgressed against me.* A Father cares not for the howling of a dog so long as the childe cries not; he regards more the teares and cries of one childe, then the howling of 20. dogs; wicked men in the Scripture phrase are dogs, swine, traytors, Rebels to the Majesty of Heaven and Earth, and therefore are not regarded by him; but the prayers of them that are faithfull in his Covenant may doe much good, Prov. 15. 8. *The sacrifice* (which is also accompa-

nied with prayer, and so both the sacrifice and prayers) of the wicked is abomination to the Lord, but the prayer (the single prayer) of the upright is his delight, their prayers may doe much good for a Nation, both to remove and prevent evils and procure good. What is a Parliament, an Army, a posture of defence without this, though they be all of great use? 'Tis notable to this purpose which we have Job 42. 7, 8. saith God to Eliphaz, *My wrath is kindled against thee and against thy two friends --- but goe to my servant Job, --- and my servant Job shall pray for you, for him will I accept.* It is the prayers of faithfull Covenanters that doe prevaile with God for themselves and others.

2. *Personall*, the good that will redound to our selves is great and manifold.

*Sancti quidem
et honesti pro
positi dilatio,
magna ruina
est. et c. Chril.*

1. *It will be for our credit.* All the Countrey cries out against him that hath no care of his Covenant or promise, that makes no conscience of his word, such a man was hateful to the very Pagans; but they commended him that was carefull to keep touch; what a blot then and discredit is it not to keep Covenant with God? to promise and promise againe and againe, but performe nothing. *Deut. 4. 5, 6.* saith *Moses* to *Israel*, *I have taught you Statutes and Judgements as the Lord my God hath commanded me, Keep therefore and doe them; for this is your wisdom and your understanding in the sight of the Nations, which shall heare all those Statutes, and say, Surely this great Nation is a Wise and an understanding people.* What were these Statutes but the Articles and conditions of the Covenant which we must observe? So *Isay 56. 4, 5.* Thus saith the Lord to the Eunuchs that keep my Sabbath, and take hold of my Covenant: *Even unto them will I give in mine house, and within my walls a place and a name better then of sonnes and of daughters, I will give them an everlasting name that shall not be cut off.*

2. *It will make for our peace and comfort.* Conscience tels us we should keep Covenant with God, that tyes and moves to duty: Now if we endeavour to doe it truly, sincerely, universally and constantly, conscience cannot but justifie, speake peace, and so affoord comfort, *Psal. 119. 165.* *Great peace have they that keep thy Law, and nothing shall offend them, Gal. 6. 16.*

As many as walke according to this rule peace be on them, and mercy. If we willingly breake Covenant, conscience (though it may for a time lye quiet and secure, being lulled asleep, &c. yet it) will cry out, and then no peace, no comfort to the wicked, faith God, *Isa. 57. 21.*

3. *It will be for our safety.* While we are with God and for God, God will be for us, and if God be with us who can be against us? *Rom 8. 31.* God will be his protection who keeps Covenant with him. Masters that have but a sparke of goodness in them, will protect and maintaine their servants in all their lawfull undertakings for them. Why? because they are their servants in covenant with them: so God will protect all his servants in all their doings, according to his will, and at his command, because they are in covenant with him. He that hath the Kings protection is kept safe from many arrest: so he that keeps covenant with God hath his protection, and thereby is kept safe from wicked men, sinne, Satan, death and Hell, that none of them can truly hurt him, but rather their rage and endeavour shall turne to Gods praise and his childrens good.

4. If we keep Covenant with God, then God will blesse and prosper us. We see it in this very Text, *Keep therefore, --- that ye may prosper in all that ye doe. So Deut. 7. 12, 13.* Wherefore it shall come to passe, if ye hearken to these judgements, and keep and doe them, that the Lord shall keep unto thee the Covenant, and the mercy which he sware unto thy fathers, and he will love thee, blesse thee, and multiply thee, he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine and thine oyle, the increase of thy kine, and the flocks of thy Sheep --- and thou shalt be blessed above all people. *So Levit. 26. 3. to 13. and Deutr. 28. 1. to 15.* view them over, there are great things promised, outward blessings to them that keep Covenant with God. Excellent also is that place, *Deut. 4. 40.* Thou shalt keep his Statutes and his Commandements (saith Moses) That it may goe well with thee, and with thy children after thee, &c. *Psal. 103. 17, 18.* The mercy of the Lord is from everlasting to everlasting (from everlasting predestination to everlasting glorification) but upon whom? upon them that feare him,

him, to them that keep his Covenant; and to those that remember his Commandements to doe them. Brethren, here are great things promised, and we all desire to have them, to live and prosper, and be ever blessed, why, here is the way to keep Covenant with God, me thinks all this should much inflame the worldly mans affections to enter into, and keep Covenant with God, seeing such things are promised to them that doe so.

5. *If we keep Covenant with God, then God will keep Covenant with us*: If we fault with God, and breake Covenant with him, then will he breake Covenant with us, and most justly may he doe so, Deut. 7. 12. *It shall come to passe, if ye will hearken to these statutes and judgements (the Articles of the Covenant on our part to God) and keep and doe them: That then the Lord thy God shall keep unto thee the Covenant, and the mercy which he swore unto thy fathers*, Deut. 8. 18. *Thou shalt remember the Lord thy God (what is it to remember God, but to thinke of our Covenant of obedience to him, and doe it? and marke what followes) That he may establish his Covenant which he swore unto thy fathers*, So psal. 25. 10. *All the paths of the Lord are mercy and truth*, i.e. all the passages of his providence are out of love, for good, and shall certainly be made good, be performed; but to whom? to such as keep his Covenant and his Testimonies. Brethren, would you have God to keep Covenant with you? then see that you keep Covenant with him.

6. *Know that whosoever doth keep Covenant with God, them will God owne for his peculiar ones*, Exod. 19. 5, 6. *Now therefore if ye will obey my voice indeed, and keep my Covenant, then shall ye be a peculiar people to me above all people*. Beloved, this is a great matter that God here promises, That if we will indeed keep Covenant with him, then we shall be his peculiar ones, as much beloved, as highly esteemed of God, as a most choice treasure is of men, that God, the great God of Heaven and Earth should so love, esteeme and account of a man, a poore, weake, mortall, sinfull man, this is wonderfull; yet this you see he promiseth to all that keep Covenant with him.

7. *And for the future God promises great matters, and will certainly make them all good to all those that keep Covenant with him*; they shall have Heaven, life eternall, immediate communion

mention with and a full fruition of himselfe, who is the only sufficient, independent good. We have his owne word for it, *Lev. 26. 11, 12.* and he cannot deny himselfe; *Therefore a faithfull man, that keeps Covenant with God, is a happy man, a rich man indeed; not so much in re, as in spe, in a present possession, as in future reversion, and sure promises; God himselfe, Christ, Heaven, glory, life eternall, all is his: If a man have a bond of a hundred or a thousand pounds from sure men, we say and that truly, he is so rich: so a faithfull godly man is as rich as the promises, Heaven and eternall life, yea God and Christ, and all is his; and therefore he cannot but be most happy, who doth now in part, and shall fully enjoy him who is all in all. If a man had all the creatures, all the glory, pleasure and comforts of them all; yet that all were nothing in comparison of God, all without him could not content the minde of man, but God himselfe will fully satisfie it, which results from all the former.*

8. *It will also be a point of wisdom to keep Covenant with God, Deut. 4. 5, 6. Behold I have taught you Statutes and Judgements (the Articles of the Covenant betwixt God and us) keep therefore and do them, for this is your wisdom and your understanding in the sight of the Nations, &c.* Επαγγελία δὲ ἡμεῖς ποιούμεν τίλος καὶ βλάβος δὲ ἔργου ἀποβήσεται ἡ ὑποσχεσις, *saith a Father. Let a promise made by a vow or Covenant be perfected by performance; for it is the part of fooles to faile. Oh! my brethren, how should the consideration of this to great and manifold good inflame our hearts to this duty. That is the 4th. motive, the benefit.*

*Greg. Nazian.
Orat. 33.*

*Fifthly, on the other side, thinke of the great evils that will follow upon the wilfull breach of Covenant with God. God is greatly dishonoured, Religion, the peace, safety and welfare of the Land is extremely endangered, according to the greatnesse and Generallity of this sinne; for if one sinner destroyeth much good, what will a multitude, a million doe? beside the privation of all that personall good fore-mentioned, and the positive displeasure and evils which God inflicts on Covenant-breakers, which oftentimes lights heavy on men in this world, in their name, estates, bodies, consciences. See *Lev. 26. 15. &c.* and *Deut. 28. 15. to 68.* there are 54 verses together of dreadfull plagues that God denounceth against Covenant-breakers, one of which*

well set on by the hand of the Almighty is enough to breake the heart of the stoutest sinner, *Jerem. 11. 2. 3.* saith God, *Hear ye the words of this Covenant : Thus saith the Lord, cursed bee the man that obeyeth not the words of this Covenant.*

Neither doth breach of Covenant with God alwayes bring evill upon a mans selfe only, but upon others also many times, take one instance, *2 Sam. 21.* because *Saul* brake the Covenant which *Josuah* and *Israel* made with the *Gibeonites* at their first coming into *Canaan*; therefore God brought on all *Israel* a famine in the dayes of *David* for three yeares together. There are divers things remarkable here, as 1. This Covenant was made not with *Israel*, Gods owne people, but with the *Gibeonites*, who were other wise designed to destruction with the rest of the *Canaanites*. 2. It was not made in *Sauls* owne person, but by his Predecessor; and that 3. above three hundred and eighty yeares before *Saul* came to the Kingdome. 4. It was with a good intention in *Saul*, and out of his zeale for the children of *Israel* and *Judah*, v. 2. Yet God plagued all *Israel* and *Judah* with a famine for that breach of Covenant, no lesse then 3. yeares, yeare after yeare. The inference from hence is easie, that every one may see what a grievous thing it is to breake Covenant with God. Consider all these things, weigh and ponder them well and seriously, and the Lord worke them on your hearts, and make them effectuell to quicken you and mee to this duty.

Directions to
further us in
the duty.

2. *Now if there be any soule* (that having entred into Covenant with God lately, and all that have formerly done it in Baptisme) who unfainedly desires and resolves to keep Covenant with God, let him hearken to these directions following, which may through the blessing of God not a little further him in the performance of this duty.

1. *Resolve upon it that it is a duty, and it must be done*, Covenants must be kept, and that you will set about it, and are resolved to doe it; Resolution will carry a man on far, and help much as in all worldly undertakings, so in spirituall, and where a man is not resolved to goe on, every little matter will take him off. That is the first.

2. *Rid the heart of all it's base lusts*, especially of it's bosome lusts, labour to empty the soule of them. Our lusts are like unto *Sampsons* lockes, all the while *Sampsons* lockes were on, no bonds would hold him; but when they were cut off he could easily be bound: so here while our strong lusts remaine in our hearts, no bonds, no promises or Covenants will hold us in obedience to God. You may see this in the Jewes, *Jerem. 42.*

1, 2, 3. They came to the Prophet, desired him to aske counsell of God for them, what he will have them to doe, and they promise very solemnely to doe it, *ver. 5. and 6.* They said to *Jeremy*, *The Lord be a true and faithfull witnesse betwene us, if we doe not according to all things for the which the Lord thy God shall send thee to us, whether it be good, or whether it be evill, we will obey the voice of the Lord our God, to Whom we send thee*, and they adde a strong reason also why they will doe so, *that it may be well with us when we obey the voice of the Lord our God.* Yet there was a bosome lust in their hearts, and therefore when the Prophet from the Lord told them what they should doe that it might be well with them, they fall off, all their former solemne protestation would not hold, *chap. 43. 2, 3.* Therefore labour to rid the heart of all base lusts, that like a false byas in a bowle will draw aside from Gods Commandements.

3. *Know Where the power both to be rid of bosome lusts that hinder, and to keep Covenant with God is, and seeke is there where it is to be had, and that is in Jesus Christ*, all our strength is in him, there is no power in our selves, not so much as to thinke a good thought of our selves as of our selves, *2 Cor. 3. 5.* God is the strength of his people, *Psal. 28. 8.* and *37. 39.* and he will give strength unto them, *Psal. 29. 11.* and *68. 35.* All the grace we have is from Christ by his Spirit, and all the obedience we doe is by vertue of his grace in us, inabling us: As at first, all the strength we should have had, had *Adam* and we stood in him, was to be derived from him the first *Adam*: so now all the strength a Christian hath to doe God any service is from *Jesus Christ* the second *Adam*, by vertue of a new Covenant made with us in him. It is not enough to binde a mans selfe in a bond of a hundred or a thousand pounds, the bond will not pay the debt,

debt, or inable the obliged to doe it, there must be a stocke of mony, a power and way to raise it, or it will never be done : so here, now all our strength is in Christ ; and therefore as *Josephs* brethren in their want, went to *Joseph* the Lord of *Egypt*, so we must goe to *Jesus* the Lord of the Church.

This is his Office, he is the Prophet and King of his Church ; a Prophet to teach us, and a King to rule in our hearts by his Spirit, to subdue sinne and inable to holinesse ; therefore *he hath received gifts to give unto men*, *Psal.* 68. 18. and *Ephes.* 4. 8. Therefore if disordered lusts stirre in the soule goe to Christ the King ; as when there are disordered persons in a Kingdome, we goe to the Magistrate to punish and curbe them, so goe to Christ for power against them, and for power to doe duty, to keep Covenant.

And as you looke to Christ's Office with an eye of faith, so presse him with his promise, he hath promised to subdue our enemies, sinne and Satan, and to inable his to doe valiantly, and his promise is confirmed by an oath, *Heb.* 6. 17, 18. and 7. 20. therefore feare not to speed.

4. Exercise the abilities you have received already, and they will increase and grow greater, as we use to say, use leggs and have leggs, use strength and have strength : so use that little ability you have from him, and God will give more. To him that hath shall be given, *Mat.* 25. 29. Doe as well as you can, *allus intendis habitum si nervose sis*, the act increaseth the habit and faculty of doing, if the power we have be put out in acting. I say therefore to you as *David* to *Solomon*, *1 Chron.* 22. 16. *Arise and be doing, and the Lord will be with you.*

5. Get strong reasons for God against sinne, Satan &c. for the true Religion against Popery and Popish Innovations, &c. for unlesse the judgement be clearly convinced, the heart will never come fully off, and much lesse goe on evenly and constantly in the duty ; and therefore get strong reasons why God must be beleeved, loved, feared, obeyed above all : so why sinne must be left and abhorred, why this Religion must be embraced, professed, practised, justified, defended, and not Papistry, or any other Religion, and so for all other things protested.

6. Renew your graces, as faith, repentance, and love often

1. Faith,

equinas.

1. *Faith*, for ever the soule finds it true by experience, that as faith increaseth or declineth, so doth obedience.

2. *Renew Repentance*, or sorrow for sinne and former failings, often : To sinne once is too often, but to repent, sorrow for it many times is little enough ; The oftner we renew our repentance and sorrow for our failings and breaches of Covenant, the greater will be our sorrow, and the more our care to keep Covenant, and feare to offend for the future.

3. *Renew also your love to God and Jesus Christ* : The more love to God and goodnesse, the more strength and readinesse in the soule to obey God.

7. *Set up a spirituell watch* in the soule over thine owne heart, especially against the lusts to which thou art most prone, that the deceitfull heart and lusts draw it not aside out of the way of Gods Commandements. Every man hath a deceitfull and dissembling heart, that is ever ready to dissemble with God and deceive it selfe : If any man hath a better thought of himselfe, he is so much the worse for that thought ; and therefore have an eye to the Covenant, and looke to thine owne heart also, that it deceive thee not, and cause thee to behave thy selfe falsely in thy Covenant.

Jer. 17.9.&
42.3,4,6,7.
With 43.2,3.

8. *Keep under a powerfull Ministry and be frequent in the use of all Gods Ordinances and religious duties*. It is the means God hath appointed to keep men in the good way of obedience to Gods Commandements. In 2 Chron. 15. we read that every thing was out of order, and there was no regard of the Law of God or man, and the reason is, ver. 3. *because Israel was without a teaching Priest* (dumbe S. Johns, it may be they had enough) but there was no teaching ministry, to instruct, direct and exhort them to duty, and as Gods instrument to convey grace by his Ordinances, to inable them to obey God ; for the teaching Minister is an instrument, by whose labours in the word, God is pleased to worke grace in the hearts of his people, whereby they are inabled to duty.

The Ministry of the Word, reading the Scriptures, prayer, &c. are the food of the soule. Now he that will labour or be able to worke must eate : so he that will have strength to doe duties acceptably and keep Covenant with God, must be fre-

quent in the use of Gods Ordinances : The soule must feed on this bread of life ; and therefore brethren that you may be enabled to doe the Lords worke, and keep touch with God, live under a powerfull Ministry, and be constant and conscionable in the use of it and all other meanes of grace, Let me exhort you as the Angell did *Elias*, *Up and eat, so doe you feed with favour and delight upon the Word, Sacraments, &c.*

9. *Minde your selves often of the Covenant*, thinke seriously with your selves what you have done, and how deeply you have engaged your selves to God, and worke it on your hearts, that it may take a deep impression on your spirits, that it may never be forgotten ; for if it be forgotten (though never so solemnely made) it will be broken ; Therefore brethren minde your selves of your duty, and often remember one another, exhort one another. This will be of good use also : Men keep in minde their Rent-dayes, dayes of payment, and will sometimes put others in minde also, least they misse and forfeit ; and so should we doe, least we loose the benefit of our Covenant.

Heb 3. 13.

Lastly, *pray often and earnestly*, and get others to pray for you also, and pray one for another. So did *David* for himselfe, *Psal. 86. 11. Teach me thy way, O Lord, I will walke in thy truth ; unite my heart to feare thy Name.* And *Psalms 119. 36. Incline my heart unto thy Testimonies.* So verse 80. and 143. Also for others, *1 Chron. 29.* when he saw a great willingness in the peoples spirits, hee prayes, verse 18, *O Lord God of Abraham, Isaac, and of Israel our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee.* So pray I also for you, even for every one that hath some good resolutions, and is in his heart purposed to keep Covenant with God. The Lord keepe this for ever in the imagination of the thoughts of your hearts, and prepare your hearts to him. This God hath promised, *Ier. 32. 39. 40. Ezek. 36. 27.* there is great ground for prayer. Now we know that faithfull prayer will avails much if it be fervent, *James 5. 16.* the promise is made to it, and it is the worke of Gods owne Spirit.

rit, and God cannot but heare the request of his owne Spirit put up according to his will. I end all with that of King *David* to *Salomon*, 1 Chron. 22. 16. *Arise, and be doing, and the Lord will be with you.* And that of the Apostle, *Be not Weary of well-doing; for in due time ye shall reape, if ye faint not.* Amen.

FINIS.
